alone but only if they do not have to leave the mainland, but can get the individual animals that occasionally wander on the main beach.

They also hunt penguins, take the eggs from the nests, kill young, inexperienced cormorants with a kirri or fish with a hook bought from the whites. In general, however, the Hottentots, that today life along the coast, have become so completely accustomed to European food in the service of the whites, that they no longer know how to acquire food in the ways their grandfathers did. Eighty years (6) ago they

6. Benjamin Morrell jun., A Narrative of Four Voyages etc., from the Year 1822 to 1831, New York, 1841.

still fished in Whalefish Bay with wooden spears four-and-a-half meters long, which were cut from a heavy hard wood, caught heavy fish, weighing seven to ten pounds, with them at a distance of 25 meters and pickled them with salt which they obtained from salt springs near the bay.

With bow and arrow they killed quantities of seabirds, especially in the nesting season, buried them in the sand to get rid of their fishy taste until they turned green, then cleaned out their insides, skinned them and left them lying twice twenty-four hours in the sun; the rotten meat, so prepared, is supposed to have kept for many months.

A favorite food of the Hottentots, mentioned by Morrell, was warm, raw intestines of freshly slaughtered cattle.

Dolphins, which come right up to the beach in Whalefish Bay, may have been captured. The customs which were formerly observed in the preparation of dolphins are still well remembered. They took off all their clothes and naked cut up the dolphin. Touching the animal with the body except with the mouth was considered harmful. During the work they avoided touching themselves with their hands and used a little piece of wood for scratching. The flesh of the animal was cooked in sea water, rinsed in cold sea water and squeezed out. Before they put on their clothes again, they cleaned their bodies of any bits of the animal that might be clinging to them.

Among the lesser sea animals, certain mussels and snails have always formed one of the chief foods of the coastal dwellers from the Cape of Good [186] Hope up to Cape Cross. Great heaps of patellate shells mixed with bits of pottery and the remains of ostrich eggshells lie half buried in the sand dunes near Port Nolloth. Concerning the mollusks used for food, turn to page 31.

222 413 [415] makes a forked hook, which takes hold of the honeycomb when the stick is withdrawn from the bee hole. Finally, the Hottentot makes a honey bag, *//kxo·rob, from the hide of an iguona, in which he collects honey. [Picture. Honey stick, 1/5 natural size.]

4. Salt

263 ●317 Salt exists in Namaland in the coastal desert in sufficient amounts for household use. (Cf. Plate IX, below.) The women collect the salty earth in pails, fill them up with water, leave the liquid till it is clear and then pour it off into a flat dish and leave it in the sun to evaporate.

[206]

5. Eating Meals

264 Eating meals is not associated with any special time. Only breakfast, as the first meal of the day, has a name, so·bos. When at the hut the time and place of a meal is determined by the arrival of the cattle, when traveling by the division of the marches into treks, and on the hunt by a lucky shot.

264 415 The branches of Mesembrianthemum Marlothii Pax (cf. page 85) are often used in the field for dishes and plates, but other bushes are also used. In permanent households the wooden !ore·s serve as eating dishes. A large wooden spoon, //go/a·b is used to serve the food from it to those sitting around. [Picture. Wooden Spoons, 1/5 natural size.] There are no specific eating habits. Only two occasional customs, which are observed here and there when people are in a good mood, came to my attention. If the hunt for bulbs has been successful, then everyone sitting in a circle around the full pot enjoys a childish pleasure called *a·m//ga·ro. It is not an improvised jest but a custom well known to the people. One after another, each may help himself as long as he succeeds in catching the bulbs which he must throw into the air in his mouth. Even old people participate in this game.

264 524 Tsu·bugu/hu·ru is a game which the children play. They cut up a piece of meat given to them in common into small pieces, place the pieces one after another on a stone, and as soon as the hand of the person who places the meat there is withdrawn, the others quickly try to seize it. The piece belongs to the quickest.

one by its masculine ending. The name for the other one is the same except it has a feminine ending, since the top of the hill is massive and more gently rounded. 193 196

Whereas in the above case it is the contour, in another case it is the size of the objects compared that determines the choice of the gender ending. Thus the Hottentot words for women's breasts and buttocks are masculine, and the words for the corresponding parts of the male body have a feminine ending because those parts are less well developed.

Thus the Hottentot is always aware of the sensuous origin of his rules for gender.

gender) which is rubbed on the flat rock back and forth in a straight line and at the same time rolled slightly. Roots, pods, coffee beans, buchu herbs, paints for make-up, in short everything used in powder form, is ground on this mill. 412 324

The three cooking stones, !nō/ti, on which the cooking pot rests, the whetstone, /kx̄ō·/uis, and the flint, !nō/ns (not rare at Keetmanshoop) with which they strike sparks on the tinder (usually rotten wood) against an iron handle, are the other three natural stone articles which the Hottentots use. [372]

Neither the sandstone nor limestone of the tablelands nor the gneiss and granite of the mountains of their homeland are suitable for stone work. But locally there is serpentine, the existence of which has been proved (42) in Kaukaussib and on the southern side of the 324 [135] [317]

42. E. Freiherr Stromer von Reichenbach, Die Geologie der deutschen Schutzgebiete in Ostafrika, München and Leipzig, 1896.

Brandberg in Kaokoland and [248] is suspected in other places that are known only to the natives. The Hottentot cuts the serpentine with his knife and makes pipes. He uses as a model for these pipes the ones that can be easily made from the marrow bones of middle-sized mammals and which are used when the stone is not available. This bone pipe, !ha/i-b, is used a great deal. The part where the marrow 324 276

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

causes are the physical features of the mountains and the annual course of the sun. Not but what we must also admit the possibility that these changes should arise from great marshes, which are very ample store-rooms of vapours.

For this reason the physical features of places should be studied by captains just as much as the tides and the currents. I have myself had experience of this on the coast of France between the town of S. Malo and the Isle of Wight, where there is a dangerous ridge on the coast of Normandy called on the maps Cape de la Hagne. But the enquiry is full of difficulties. The freshening or slackening of a trade wind depends not only on near but on distant places, and often on the rising or setting and recession of the sun; while its change of direction depends on the season of the year. But the cause of winds that blow throughout the year is still more obscure, and Oedipus himself could scarcely solve the riddle of the relationship of mountain to plain on which depends the perpetual blowing of the South-Easter, a common wind in many parts of the world, a permanent possessor of the Cape of Good Hope.

If Descartes, the prince of philosophers, had had the opportunity of experiencing these and other like phenomena, he would not have invoked the moon alone as the presiding deity of his thought. Indeed Nature refuses to be bound by general laws, where there is need of induction based on experience. Thus the ebb and flow of the sea does not everywhere obey the hypotheses of Descartes. It is different in the Ligurian, Tyrrhenian, and Baltic Seas, it is very violent in the Gulf of Jacqueta; in New France we have *le passage courent;* and in the Gulf of Mexico the Bahama Channel. To Descartes also many ravings about the force of the magnet can be attributed. But I must not stray beyond bounds. Let me rather describe with more care the adjacent localities, rivers, mountains.*

Five *leucae* from the Fort there is a salt-producing bay, Salt Bay,** very rich in edible salt. This salt is mined, and is therefore to be called rather a crystal salt than sea salt. It keeps its shape if not broken up. The pieces are generally large, but can easily be ground to a fine powder.

317

* What Ten Rhyne is protesting against in this paragraph is the *à priori* approach of Descartes to natural philosophy. It is peculiarly interesting then to note that Ten Rhyne had made a special study of the Hippocratic tract on Ancient Medicine. (B.F.)

** Salt Bay (*i.e.* Riet Vlei, beyond Milnerton. B.F.)

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

It is white even in its natural deposit, although black specimens are also found. But when the dog days scorch it with their tremendous heat, of its own accord it splits and shows a gleaming white surface. It surpasses the common salt of our country somewhat in pungency of taste, and forms a most agreeable accompaniment of food. Can this be the reason why (as already known in Aristotle's time) if one digs near the sea in Africa, one first finds sweet water, then, after a little, salt?

317

CHAP. II.

Animals.

This mountainous desert is a fitter habitation for wild beasts than for men; for here are to be found lions, the cruel enemies of flocks and herds, elephants, rhinoceroses, tigers or rather panthers, wolves, elks, hippopotamuses, wild horses, buffaloes, boars, mountain-bred *napes* (?), baboons, porcupines, hedge-hogs, *putorii* (?), lynxes, stags, rabbits, badgers, otters, hares, zebras of a most beautiful colouring, as if a furrier had inserted white stripes at regular intervals in a black hide, goats, mountain goats, ibexes, both spotted and ash-coloured, springboks, wild cats, shaped like tigers and grey, a species of fox which the Dutch call *jakhals*, and more rarely *Tamandua-Guacu* (?), differing only in size from the Brazilian variety. In truth an enormous supply of animals must harbour here, for in a brief space of time a few hunters brought the governor several thousands of pounds weight of animals they had taken, chiefly hippopotamuses, elks, ibexes, and similar creatures. Hence we can see into how serious an error Aristotle fell when he says that in Africa (where there is no lack of that beast whose teeth are precious at its death) the boar, the stag, and the wild goat are not to be found.

136

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e) Prodigiosae magnitudinis beluae, a me non semel conspectae, quas saepe cum vitae periculo venatum eunt nostrates: videatur Plin. lib. 8. cap. 25 & c. 26. (Beasts of enormous size seen more than once by me. Our countrymen often go to hunt them at the peril of their lives. See Pliny, Natural History, bk. 8, chaps. 25 and 26.)

f) Quas Marcgravius describit sub nomine Mienen deidera. Hist. quadrup. lib. suo 6. cap. 4. (Described by Marcgravius under the name Mienen. *History of Quadrupeds*, bk. 6, chap. 4.)

g) de hist. anim. lib. 8 cap. 28.

h) Petron. in satyr. (The reference again is to Petronius *Satyrae*. §119, lines 15, 16. *Equi* seems to be corrupt. The passage in Petronius concerns the elephant. B.P.)